

THE
AMERICAN
SUNDAY-SCHOOL MAGAZINE.

NOVEMBER, 1829.

PUBLIC EDUCATION.

That there is, in some parts of our country, a distinct, organized, and disciplined combination of men, (we do not say of what class, or character,) who are hostile to religious institutions and privileges; and who not only themselves affect to despise them, but who are not willing that others should cherish, or enjoy them,—is very obvious. These men show their hostility to religion and to religious institutions, by attempting to fix, something like odium, upon a *positively religious character*, wherever they find it; and by harsh and ungenerous reflections upon men who sustain such a character. A person who regards all religion with equal indifference, and who thinks and acts as if it were impertinent and ill-bred, to show a religious character, except in the company of religious men; and who will forbear to do or say any thing which an irreligious man would not approve—such a person may escape the *odium* of which we have spoken. But a man may sustain an irreproachable moral reputation, and be distinguished for his courteousness,

intelligence, and integrity; and yet, his conscientious regard to the glory of God, and the advancement of Christ's kingdom, may be, and has often been, openly and successfully urged as an insuperable barrier to his becoming an object of public favour. The efforts of Christians, or at least of Christian professors, to suppress intemperance; to secure the general observance of the Sabbath, as holy time; to spread the knowledge of God, by circulating the Scriptures; to furnish the means of grace to those who are destitute, in our own and other lands; to scatter religious tracts in every direction; and to train up, in the fear and for the service of God, a generation whose wisdom and knowledge shall become the stability of their times,—these, and kindred schemes, are ridiculed and suspected by the ignorant, censured by the peevish and discontented, and reviled and opposed by the malicious and designing.

Under these circumstances, we think it a matter of duty, to admonish our Sunday-school teachers, 1. That

many in the seats before them, from Sabbath to Sabbath, will have to stem this tide of ridicule and reproach. The effort will often be made (and in ten thousand ways) to allure, or argue, or drive them from their religious habits; and the hours are now passing with the swiftness of the weaver's shuttle, in which alone an opportunity is given, to *establish* their feet in the right way.

2. Teachers themselves should exhibit, in broad characters, the religion in which they instruct children. Nothing is gained by yielding to the customs and fancies of the world. Bad spelling, false grammar, improper emphasis and pronunciation, are quickly marked and unsparingly censured, in one, whose business it is to instruct others in these branches of learning; and you may rely upon it, that the world is not less charitable towards the equivocal, or light, or worldly conduct of those who profess to be guiding children in the strait and narrow way which leads to eternal life.

3. In all schemes of public education which are proposed—and we are glad to see the spirit and energy with which they are started and prosecuted, in various forms, and in various parts of the country—RELIGION must be a prominent feature, or we may regard the scheme as in opposition to our own. We are for forming a religious character in early life, as the fountain and foundation of all that is lovely and of good report in human character or society. All the instruction of schools, academies, and colleges, we hold to be mischievous beyond estimate or degree, if given to the man who is, and who continues to be, licentious and unprincipled. Not so our opponents.

They are for pouring the light of human science into the mind, and giving it a knowledge of all the *creatures* of God; while they systematically exclude that light from the gospel of Jesus Christ, which is above the brightness of the firmament; and which discloses to the ignorant and bewildered mind, the character and purposes of Him, who has made all these things for his own glory, and requires us to use them for the same end. For purposes of science, they ask a contribution “from the plants of the garden, the animals of the wood, the minerals of the earth, and the meteors of the sky.” They would send their pupil on errands of philosophy, “to range mountains and deserts; to explore every tree of the forest, and every flower of the valley; the crags of the rock, the mazes of the stream, and the great wide sea, with its unnumbered inhabitants.” While *we* would instruct him to listen to them all, that he may hear a voice “calling upon him to praise his REDEEMING God, who in the intellectual, as in the material world, is Lord and King; who is obeyed by the angels in heaven, served by the church on earth, and feared by the spirits imprisoned in deep places beneath.”

We wish our Sunday-school teachers to feel that on them, much more than on all those literary institutions of our country which exercise no salutary religious influence over their pupils—depend the happiness, peace, and enlightened character of the generation, with which our schools are now connected. And while we admire the soundness of *Lord Bacon's* opinion, that there never was found in any age of the world, either philosophy, or sect, or religion, or law, or

discipline, which did so highly exalt the public good, as the Christian faith, —we cordially adopt the sentiments of a later writer, whose opinion needs not the weight of a name to commend it to our approbation.

“The Christian philanthropist can prognosticate success from no plan of public instruction which cannot claim God for its patron. To him it will seem to be a sound principle, that man must be dealt with, not merely as a religious being, but as belonging to a peculiar dispensation, from which must flow all his maxims of moral truth; that the purposes of universal education can never be accomplished, without a specific and perpetual reference to the one supreme, authentic model;”—“that the wisdom for the multitude is not the wisdom of the porch or the academy, but that which ‘uttereth her voice in the streets,’ and opens her school to every variety of condition, without interruption, without disturbance, without excess; that the only proper impelling power for giving motion and effect to all the new machinery of public instruction, must be (if any good is to come from it) the genuine purpose of educating the soul for another state, and widening the foundations of human hope.”

For the American Sunday-School Magazine.

A SUNDAY-SCHOOL BOY'S COLLEGE.

I have just been in conversation with an intelligent friend, on the subject of a plan for promoting the interests of the Redeemer's kingdom, which has frequently occupied my thoughts. This friend and I are at this moment travelling on board a dull and slothful steam-boat, with both wind and tide against us; and as it is probable that we shall not arrive at our place of landing for two hours or more, and as I can find no interesting books (not even a tract) on board, I do not know that I can employ my time more pleasantly, than by writing a short article for your excellent Magazine: in which I will have an opportunity of consulting you, respecting

the practicability of an enterprise, of which my clerical companion has just expressed himself in terms of approbation.

A plan which is designed to operate on the Christian public, must not only be useful in itself, but it must also be in some way connected with undertakings in which Christian people are already interested. It must be *taking*. This accounts for the astonishing success with which some of the efforts of the present day, which were at first deemed extravagant and chimerical, have been crowned. The amount of feeling which was necessary to their support had already been excited. It needed only to be directed into the proper channel.

There are three things which are at present very much wanted for the advancement of the benevolent undertakings in which the people of this country have become interested. Two of them are required for the completion of efforts that are making by the church, and one for those in which all patriots and public-spirited citizens are more or less engaged.

1. We want some method of keeping under the direct influence of religious instruction and example, the boys who have passed through a complete course of Sunday-School and Bible Class instruction; and of giving such of them as are peculiarly qualified and disposed to receive it, the advantages of a liberal education.

2. We want a great increase of ministers. A subject which it will be perceived at once is intimately connected with the one that has just been named.

3. We want a regularly organized and well supported fraternity of *teachers*, who shall be qualified to occupy the common schools of the country, and who shall not only elevate the literary, but be qualified in some degree to form a moral and religious character, in those who are committed to their care.

It has been abundantly demonstrated by actual experiment, that a boy who has arrived at the age of twelve years, can support himself, by labouring six hours in the twenty-four, if he be placed in circumstances that are favourable to such a result. The la-

hour of such a boy on a farm, or in a work-shop for example, during that amount of time, will be more, considerably, than would be required to feed and clothe him in the plain way which is best for labouring boys. The celebrated Fellenberg has found, by abundant trial, that this is the fact, even in Europe, where labour is by no means so valuable, and living much dearer, than in this country. There is a school at Germantown, near Philadelphia, (under the charge of Rev. Mr. Monteith, I believe,) where the same principle is tested by a course of successful experiment. Now, in the view of these facts, I would (in hopes that it may strike the mind of some enterprising friend of Sunday-schools, and lead him to make the trial) present the following suggestion.

Let five of the most intelligent and serious boys be selected from each of ten of our most flourishing Sunday-schools. Let them bring with them certificates from their teachers and Pastor, that they have passed creditably through the whole course of Sunday-school instruction, and are worthy of receiving a liberal education. Let a farm be rented for them, and work shops prepared. Let them devote six hours of each day to study and six to labour. Let their instructors be men of information, and men of piety, who are induced to engage in such an undertaking with a single eye to the glory of God. Let them appreciate the value of the principle which they are required to test. And, sir, if the enterprise does not eventuate in demonstrating that every boy of twelve years of age in America, may *work out his own education*, in the way that I have just mentioned, then all my calculations are entirely erroneous.

If, after fair trial, the principle that I have just presented be found correct, let a complete education be offered to every Sunday-school boy (with proper credentials) whose parents will suffer him to receive it.

Every boy belonging to such an institution, should be made to learn some trade. This would afford him food and exercise while pursuing his studies, and be extremely useful in after life.

There should be a department in

which those who had themselves been educated, would be instructed both in the theory and practice of teaching others. Here the most improved methods in the art, and the best established principles in the science of education, should be explained. The different systems of instruction that are in operation, or have been or may be suggested, might receive here a full and philosophical development.—And thus, a fourth “learned profession,” neither less useful, less respectable, nor less profitable than the other three, might be organized for this country. It is precisely what we want at present. It would find universal patronage. The pecuniary emoluments of it would be more certain and more immediate than those which are drawn either from law or physic. Let Sunday-school teachers who are attached to their classes, who desire that they may continue under religious influence after they leave the Sabbath-school, and who would be glad to confer a lasting benefit upon them, think of this subject. Let it be discussed in our teachers’ associations, and we shall see if something good can not be made of it.

If many of the boys who are thus prepared for the “fourth learned profession,” of which I have been speaking, should be called to the ministry, they will have taken precisely the course which is preparatory to that important step. I would by no means have any thing like persuasion used on this subject. They should, on the contrary, be made to understand that only those who are “called of God,” can properly or even safely enter the sacred office. It has always been my opinion that none should enter the ministry who can be perfectly contented out of it.

I invite your attention to this subject, Mr. Editor. The clerical friend who sets at my elbow says, that he is sure that six hundred dollars could be annually collected out of his large congregation for the support of boys taken from his schools. This sum would be enough to supply all deficiencies in the support of two dozen labouring boys. I have no doubt that there are many congregations that are sufficiently interested in their own

Sunday-school to follow this example, in part at least.

Excuse the hasty suggestion and bad manuscript of

A STEAM-BOAT TRAVELLER.

NEW HAMPSHIRE BAPTIST SABBATH-SCHOOL UNION.

We have received the first annual report of the New Hampshire Baptist Sabbath-School Union, made at the annual meeting in New Hampton, June 24th. Its number of auxiliaries is 20, and of schools 27; embracing 212 teachers, and 1222 scholars. By two schools only is the Sunday-School Monthly Concert of Prayer on the second Monday evening of the month observed!—and three schools only are continued through the winter. It is to be hoped that the very intelligent and zealous proceedings of the society, will unite the hearts, and give vigour to the efforts, of the friends of Sunday-schools in that state. We have only room to extract, from the report, the following kind and Christian sentiments, which, we hope, will never cease to be just.

“It may be proper distinctly to avow to the public, that the formation of the N. H. Baptist Sabbath-School Union did not originate in any sectarian bias, or in hostility to the persons, principles, or measures of the New Hampshire Sabbath-School Union.—Our circumstances were such in this state, we were satisfied, that if we acted at all, utility, convenience, indeed necessity, required that we should act on the principle of a division of labour. We therefore resolved so to act. If any one has hastily been inclined to charge us with breaking the golden bond of the national association, let him understand this—it was not a *rupture*, but a *reinforcement*. In concord of affections and harmony of design—in common labours, and reci-

procal good will—in mutual provocation to love and good works, and in generous joy in each other's prosperity—we are one with our brethren of another denomination who compose the N. H. S. S. Union. Equally with them we shelter ourselves under the wing, and draw nourishment from the bosom, of the Parent Institution. In age and ability we confess ourselves inferior.

“We also embrace this opportunity to express, in the most unequivocal manner, our cordial approbation of the objects and operations of the American Sunday-School Union, of which we are by our constitution an auxiliary. Particularly would we express our entire conviction of the impartiality of the Committee of Publication. We consider their books worthy of all confidence, as pure from any thing that could give offence to any denomination of evangelical christians.”

THE PRINCIPLE APPLIED.

The *principle* is that which the pen of inspiration has given us, and is as follows—“TRAIN UP A CHILD IN THE WAY HE SHOULD GO, AND WHEN HE IS OLD HE WILL NOT DEPART FROM IT.” Duly carried out, it is of general—of *universal* application.

“It will (says a writer) reach the unwary mother of the higher circles, who tricks out with gawds and gews her infant child, and sends her girls to exhibit themselves in the dance, and introduces them to the association of that world she intends them to renounce, in order that they may grow up like other people; like those very people, that she prays daily, if she be a Christian mother, they may *not* be like. And it will not pass over the head of the Sunday-school teacher, who, intending to instil the principles of a religion that forbids every selfish and ungodly passion, will, to make the children learn the faster, call into action those very passions, ‘emulation and vain glory, provoking one another, envying one another.’

"In no condition and circumstance, and for the furtherance of no object whatsoever, are we at liberty to encourage, in childhood, any unchristian feeling, or any ungodly practice, which we should, in after life, be sorry to see exhibited. And it appears to me, that it would be very useful, and in almost all cases decisive, if, whenever a doubt arises in our mind upon any point in the management and tuition of our children, we should immediately bring it to this test: 'Is it in the way that the child should go hereafter?' If it be the way of ambition, rivalry, and pride; if it be the way of selfishness and strife; if it be the way of dissimulation, of vanity, or of high pretension, emptiness, thoughtlessness, and folly—the doubt is answered: and it does appear to me, that no desire to advance our children's interests in the world, no desire to see our scholars improve in knowledge, can excuse us for leading them one step on in such a way."

For the American Sunday-School Magazine.

THE CAUSES AND EVILS OF NOT INSTRUCTING ARIGHT ON THE SELECTED LESSONS.

Mr. Editor,

While I rejoice to see that the system of Sunday-school instruction on "the Selected Scripture Lessons," has become general throughout the United States, and has been attended by such happy results; I am still led to mourn over the negligence of many teachers, who pretend to give instruction on these lessons. I have been informed by intelligent gentlemen, from eight or nine different states, that this negligence is a growing evil, and that unless there be some remedy for it, many schools are likely to sustain a serious injury.

This negligence primarily consists, in a want of preparation to give suitable instruction. Some teachers come to their classes, as the dull horse goes to market, and hardly know where to find their lesson, or on what subject it treats. They refuse to consult commentaries upon it, or to meditate upon

its contents; and they *seldom*, if *ever*, look into the question book during the week. The consequence is, that they seem almost like so many lifeless statues before their classes.

To point out the *causes* and *evils* of this negligence, is my present design.

The *first cause* to which I would advert, is ignorance of the directions which are contained in the preface of the question book. This preface informs teachers what should be their mode of teaching and giving out the lesson; what sort of preparation they should make; the reasons why *some* of the questions are in large, and *others* in small type; and exactly what course should be pursued to render this system of instruction highly interesting and advantageous. The whole preface is so simple, that a child six years of age can, with the utmost facility, understand it; yet some teachers seem never to have read it, or they have forgotten it, or have never rightly understood it. They pay no more attention to these directions, than if they had never been printed. I have heard of a number who stated, "that they knew not for what purpose some of the questions were in *large*, and some in *small* type." With such abominable and inexcusable ignorance, how can it be expected that they will understand the lessons, or this interesting mode of instruction?

2. Some do not prepare themselves to give instruction, because they have so much self-confidence. They think that their minds are so well disciplined—that they know so much about the Bible, and have such a peculiar faculty for imparting instruction—that it is no matter if they omit to consult commentaries, and to converse and to consult upon the lesson. Thus they confide in their own powers and attainments, and come to their classes without any previous study. Were they to know their own ignorance, and to renounce their self-conceit, they would never think of hearing a lesson until they had carefully examined it, and were prepared to explain it, and to intersperse practical and pointed remarks. "He that trusteth in his own heart, is a fool."

3. Another source of this negligence, is indolence. Many a teacher

have I known, who has had sufficient time, and every needed facility for studying the lesson; but who has been too intolerably lazy to apply himself. He had much rather be visiting, riding about, conversing on the news of the day, or sitting in the house without doing any thing—than to take the question book and a commentary into his hand. Were it not for indolence, many dull, frigid teachers, might improve many a leisure hour of each week, in qualifying themselves to be instructive expositors of the lessons. How many hours pass away when they have no object before them, or when they amuse themselves with trifles? I would say to such drones—"It is better to wear out, than to rust out."

4. Some do not fit themselves to instruct, because they are so much immersed in worldly business. They are obliged to labour so many hours of each day, and become so fatigued at night, that they cannot bear to turn their attention to the lesson. Their cares are so overwhelming, that they can hardly bear to think of their classes, or of the duties of the Sabbath; consequently they undertake to instruct without being able to bring forward any expositions, or any facts, illustrative of the subject. If, however, their hearts were in the work as they *should* be, they would find time to make all needful preparation. They would gain time enough, if they could have twenty or thirty dollars for studying and understanding each lesson. Yes, they would rise before day, or take a late hour at night to study it. But are not the spiritual instructions which they ought to be prepared to give, far more important than this sum of money? Let such teachers follow the example of a gentleman of whom I have heard, who being crowded with business, spends a late hour of each night in the week, in examining the lesson.

The *last* cause of this negligence which I would mention, is an undisciplined mind. Some teachers are not in the habit of adopting a course of deep thinking or investigation in regard to *any* subject. They have no taste for reading or for intellectual improvement; and it is difficult for them

to collect their thoughts. Hence, to study the lesson, and to prepare themselves to pour light upon it, is business which they *dread*, and to which they are altogether *unaccustomed*. As they have not sufficient resolution to change their mental habits, their question book and commentary lie neglected through the week; and they come to their classes on the Sabbath, with that ignorance and sterility which are criminal and disgraceful.

But I come in the *second* place, to consider some of the evils which attend a want of preparation to instruct on these lessons.

In the *first* place, the pupils of these teachers are uninstructed. As they hear few or no illustrations on the lessons—as their teachers take no pains to solve their difficulties respecting some of the expository questions,—what can be expected on the part of these pupils, but ignorance and inattention? What knowledge or instruction could a child acquire, if he were sent to learn English grammar of a teacher who did not understand it, and who was unprepared to make explanations? I have uniformly found pupils of this class of teachers, who have perhaps gone *half*, or *two-thirds* through the book of questions, and who seemed to understand but little more about the lessons, than if they had never seen them. Sometimes I have seen them just after a recitation, entirely destitute of correct ideas, or an understanding of what they had been reciting. Month after month passes away, and their minds are barren. They gain but little information; and should they continue in the schools for six years, they would not be much the wiser for it. How lamentable, that minds capable of being informed, and of expanding, should be thus neglected!

2. Their recitations are dull and irksome. As their teachers do not illustrate the lesson by familiar scenes, anecdotes, and plain remarks, no interest is excited among the pupils; they become weary. Some of them nod their heads in sleep; others look the other way; some are gaping, or amusing themselves with playthings; and others, in a drawling, monotonous manner, attempting to answer the

questions, though probably in some ridiculous and inappropriate way. The time passes away heavily, and they rejoice when they are dismissed. They dread going to these dull, uninteresting, and insipid recitations. The only reason why they have such recitations is, that their teachers, by not studying the lesson during the week, are unprepared to give instruction.

3. In such teachers all confidence is soon lost. On examination, their pupils appear to such disadvantage, that it is at once seen that they have had no instruction, and have lost their time. The blame is justly cast on their teachers, who are thenceforth esteemed altogether unfit for their office; children, therefore, put no more trust in them. The other teachers of the school who are faithful, have the same feeling. Parents, finding that their children continue unenlightened, are unwilling to commit them to the care of such teachers. Two or three years after they have left the school, and their judgments are more mature, they look back to the period when they were scholars, and see how ignorant their teachers were, and that they ought to place no confidence in their qualifications.

4. These teachers are depriving themselves of much important information and comfort. Were they to study their lessons as they ought, new light would be shed upon their path; they would by degrees become more familiar with the Scriptures, and would learn the meaning of them. They would probably understand more about them in one *month*, than they do now in a whole *year*. They would acquire the habit of studying them with fixed attention and with self-application; and their increased knowledge would be conducive to their spirituality. But as they now neglect to examine commentaries and the questions on these lessons, they lose opportunities of adding to their religious knowledge. How must their comfort be marred too, by the reflection that they are trifling with their office and responsibility, and that they are robbing God of that time which he has given them to instruct their pupils in the way to heaven.

I may add, that they are learning

their pupils to be superficial scholars. Following their teachers, they employ no deep thought on their lessons, and acquire habits of inattention, which will probably prove a serious injury to them. Such are some of the evils which are connected with the negligence of that class of teachers, who pretend to instruct with the questions on the selected lessons, and who do not prepare themselves during the week. It is my purpose to point out their remedy in the next number of this Magazine. A. J.

INFANT SCHOOLS.—QUALIFICATIONS OF INFANT SCHOOL TEACHERS, &c.

We have just received from our correspondent in Liverpool, a copy of the latest report of the *Chelsea Infant School*, accompanied with a sermon on *Infant Education*, preached in aid of its funds by *Rev. Dr. Mayo*, fellow of St. John's College, Oxford. There is nothing of peculiar *general* interest in the report, but we think some of the sentiments advanced in the sermon are important and valuable.

Dr. Mayo is already known to the public, as a very warm and powerful advocate of Infants' Schools. His observations on their establishment and direction, made in a lecture at the Royal Institution, in May 1826, are worthy of great consideration by all the patrons and advocates of this system of instruction.

"If," said he, "the object of the friends of Infant Schools be to provide comfortable shelter to the children, and thus relieve their parents from a heavy burden and incumbrance, then may they content themselves with procuring a spacious apartment, an ample play-ground, a few pictures to amuse the mind, and a few swings and so forth, to exercise the body. Any cheerful, good tempered, and, if I may be allowed the term, motherly female, may be appointed to preside;

and thus will their benevolence have provided, if not an infants' school, a refuge for infants.

"If, in addition to this, they would cultivate upright principles and kindly feelings, and a general respect for religion, such as in after life may restrain them from wickedness or barbarity, then must they engage a person capable of exercising a gentle but powerful influence over the character of children, vigilant to observe each moral trait, and judicious in availing himself of each little incident, or casual remark.

"If higher still be their object, to rest these principles on a surer basis, to sustain them with purer motives, and to animate them by loftier hopes; if it be their aim to kindle gratitude to God, and love to the Redeemer, and to throw the purifying and softening influence of Christian sentiments over the heart; then must they seek, and diligently seek, for one, who, deeply imbued with Christian affections, and feelingly alive to the importance of his work, will zealously devote himself to this interesting and important avocation."

In the pamphlet now before us, Dr. M. expresses the opinion, that religious truth is adapted, in its nature, to early childhood. *Whom shall he teach knowledge? and whom shall he make to understand doctrine? Them that are weaned from the milk and drawn from the breasts.* Isaiah, xxviii. 9 and 10.

"Nor is this early period at all less valuable for the formation of character. It is then that the temper is moulded to gentleness, and patience, and forbearance: it is then that the passions are disciplined to moderation, and the feelings are drawn forth to affection, sympathy, and tenderness. The lessons of piety then distil as the dew on the tender herb, and infancy is led by the Spirit of God to sit at Jesus' feet, and hear his word. To what must we attribute the blameless integrity of Samuel's life, but to his early entrance into the house of God, and to Eli's holy teaching? We have, indeed, the testimony of the wisest of men, that if we 'train up a child in

the way he should go, when he is old, he will not depart from it.' Proverbs, xxii. 6. Yet not till the consummation of all things shall we know the full influence of early instruction, shall we trace all its efficacy in the resistance of moral evil, and in the inclining the heart to the precepts of virtue and the doctrines of truth.

"But in order that an Infant school may really produce the good which, under God, it is calculated to impart, it must be carried on in a right spirit. An Infant School should be a sacrifice to the Lord, the humble and grateful offering of Christian zeal to him who once lisped in the accents of childhood, and tottered in the weakness of infancy. *An Infant School should not be a play-thing.* Ingenious machinery, amusing pictures, &c. may have a certain subordinate use; but they are not the essentials of the system; and far, far too much attention has been paid to them, to the comparative neglect of what is infinitely more important. *An Infant School should not be an exhibition;* its object is not attained by exciting the wonderment of visitors, or even by astonishing the parents at the progress of their children. It matters little whether they have more or less fluency in repeating a few verses, or more or less dexterity in the application of the principles of number. It is not from things like these that we look for the moral regeneration of a people, or the preparation of the heart for the trials and glories of futurity. No, my brethren, in the establishment and conduct of Infant Schools, let your aims be lofty, let them be pure, let them be holy. Let us inscribe on the portals of our Infants' Schools, *Holiness unto the Lord.* Deut. xi. 20, Zech. xiv. 20. Let the school of infancy be as the gate of heaven, and let the scenes of early instruction be regarded as holy ground. The teacher;—Oh let him be some man of God, whose heart, warm with the consciousness of God's forgiving love, delights to dwell on his Redeemer's goodness, and prompts him, with the genuine warmth of actual experience, to be telling of his salvation from day to day. Let him be one who will not tire of that theme, because it is the truth he lives on

himself, and which he feels to be fruitful of peace and joy. He must be a man of prayer; no human power can accomplish the work before him; he must look, and steadfastly look, to those everlasting hills, from whence cometh his help. With prayer must he gird himself for his work, in the spirit of prayer must he carry it on, in the incense of prayer must the offering of his day's exertion ascend before the throne. He must be a man mighty in the Scriptures, 'line' must be 'upon line,' 'precept upon precept;' the word of God must be in his mouth in all its varied fitness, a word of instruction, a word of reproof, a word of warning, a word of encouragement. Does some difficulty arise, ever must he interrogate himself, what saith the Scripture? Is some truth to be proposed, still must he preface it with, 'Thus saith the Lord.' He must be a man in whom is 'the mind of Christ,' 'looking to Jesus' every step he takes, he must learn of him who was 'meek and lowly of heart.' If we seek his glory with the whole heart, if we carry on our work in a simple reliance on his strength, we may 'wait' for the blessing, but it will be given at last. And when this blessing shall be richly bestowed on Infant Schools, it will be seen that 'out of the mouths of babes and sucklings God hath ordained strength.' Many a lesson will be given to maturer years by the simple piety, the Christian temper of their scholars. The domestic circle will receive a leaven of the Gospel; mothers will be reclaimed from their carelessness, fathers from their sensuality, by the gentle influence of their better instructed children. The soil being previously prepared for the culture of public and Sabbath-schools, a richer harvest will repay the exertions of those who labour in this field of unobtrusive usefulness. The pastoral labours of the ministry, instead of being rejected, as they too often are, by hardened indifference or besotted profligacy, will be gratefully appreciated, and become abundantly fruitful. A generation will spring up fearing the Lord, desirous of walking in his ways, and longing for the blessed times of Messiah's kingdom. Oh thou that lovest

our Zion, who willest not that one of these little ones should perish, accomplish this blessed work, we beseech thee, and thine, thine be the praise!"

We can have no better place than this, to notice another pamphlet, published in London, entitled, "*Advice to Instructors of Infant Schools, on the commencement of their duties in such an Institution.*" Among the qualifications suggested by the writer as important in the Infant school teacher, are the following; every one of which is important, in almost the same degree, in the Sunday-school teacher, and especially that mentioned in the last paragraph. We have been sometimes grieved (not to say *disgusted*) by the gross mistakes into which teachers have been betrayed, by the want of that information which is here required.

"Self-government is the first and most important requisite in those who have the management of an Infants' School. Your object as a teacher is to correct the passions, to form the habits, and to unfold and instruct the minds of the children under your care; and the peculiar system of these schools regards you as yourself the fountain of knowledge and feeling to them. You must model and form their minds by the communication of the thoughts of your own mind; the feelings of your heart must, in their manifestation, stimulate and mould the feelings of their hearts; and your lips must be the organs of affection and truth to them.

"Exercise then a constant control over your own natural dispositions. Give free and cheerful scope to your better feelings, in such a manner as to fix the attention of the children on them. You will be called especially to the cultivation of the following dispositions, amongst others, in yourself:—patience, affection, cheerfulness, quickness of observation, simplicity of mind and manner, a love of order and cleanliness, and, above all, a lively personal influence from the gracious

principles and obligations of our holy religion."

"Be well and accurately instructed yourself in every subject in which it is your duty to instruct the children, and for this purpose let it be your constant business to inform your mind in whatever may throw light upon your duties. You must never attempt to teach what you do not thoroughly understand yourself. Obtain, and be at all times endeavouring to improve, the habit of speaking in very simple and even child-like language. You may cover a great deal of ignorance under hard terms, but you will never convey instruction to the minds of infants, if you do not use words which they clearly understand."

In addition to the views presented in these remarks, we have the following suggestions from a lady of *Philadelphia*, who has interested herself very much in the establishment and success of *infant schools* in that city.

Infant schools have very justly gained a large share of public notice. Every Christian who has looked into the subject, will acknowledge, that they demand his patronage and his fervent prayers. For they were never intended solely to teach children to spell, read, and give them a little general knowledge of things coming under their notice. The teacher who has no other object in view than this, has no correct idea of the great design of the institution. He does not feel the responsibilities which rest upon him, as a being, who, under God, is to instil the first principles, and make the first impressions of virtue and piety. The great design of infant instruction, is, to impress on the infant mind, in forms adapted to its capacity, correct Scriptural ideas of the character of God; of the perfection of his broken law; of the sinfulness of violating that law; of the accountability of every human being; of the way of salvation by a Redeemer; of the everlasting happiness of the righteous; and the eternal misery of the wicked. These truths, faithfully and prayerfully inculcated, will not fail, with the blessing of God,

to make useful and valuable members of society. The writer would not have it supposed that this is the *only* object. The methodical teacher, who understands his business, will find sufficient time to instruct in spelling, reading, writing, arithmetic, grammar, geography, natural history, and such things as can be accommodated to the capacity of an *infant mind*.

"THE BIBLE THE BASIS OF EDUCATION."

It never will cease to be a prominent object with us, in the conducting of this Magazine, to impress the sentiment deeply on the heart and understanding of every reader, "*that the holy Scriptures should hold a prominent place in every system of instruction.*" And we esteem it to be one of the excellencies of the institution of Sunday-schools, that, however they may be neglected elsewhere, they bring children, once a week, to the source—the only source, of all true wisdom; to the record that God hath given us of his Son—to the Bible.

We are not disposed to charge upon any particular class of parents, a peculiar neglect of the religious education of their children. The fault is confined to no grade. There are many children, in all ranks of society, who, if not wholly neglected, are virtually taught that science and philosophy—the world and the things of the world are first in importance; and who, if it were not for Sunday-schools, would never cease to be strangers to the source of all true wisdom; to the fountain of light, and life, and peace; to the record of God's counsels; to that "gospel of Christ, which is the power of God unto salvation, to every one that believeth." And the longer and oftener the experiment is tried, the more clearly will it appear, that

in the Bible only can be found, and from the Bible only can be derived, that "holy, unambiguous instruction, which lays the foundation of Christian morals in Christian belief; and deduces all the duties, obligations, charities, and claims of social intercourse, from Scripture authority: imparting the knowledge that makes the sun go down upon the cottage in peace, and opens the dawn with a blessing; that makes labour sweet, the hearth happy, and the Sabbath refreshing to soul and body."

In accordance with these views, the "Commissioners of Irish Education Inquiry," in their *first* report, expressed their "deep conviction of the importance and necessity of introducing the Scriptures into all institutions for the education of the people, as a fundamental part of the instruction;" and their ninth and last report asserts, that "no system of education can be considered as deserving of that name, which shall not seek to lay the foundations of all moral obligations in religious instruction." Blot out *Sunday-schools*, and what would be the probable amount of religious instruction in the United States? How extensively may we suppose the rising generation would be educated in good morals, social duties, religious charity and peace, and in the precepts and practice of genuine Christianity? Let the reader form for himself a catalogue of the institutions which he has reason to believe do provide, or would provide means for the religious education of children. Let him look around his own neighbourhood, and determine for himself, what, in the present state of society, could supply the place of Sunday-schools; and when he is satisfied, as we are persuaded he will

be, that religious education in this country must stand or fall with Sunday-schools,—let him see what there remains for him to contribute to the efficiency, extension, and complete success of this system.

For the American Sunday-School Magazine.

THE SUNDAY-SCHOOL TEACHER'S PRAYER.

Of innocence the fairest type on earth,
Still left, nor present once in Eden's sin,—
Behold the simple child, untaught in art
And stainless yet, and pure from guilt or blood.
Like the young rose-bud blushing in the dew,
Its folding leaves within each other closed
Against the dust and breath of this foul earth.
For *him* shines forth the brilliant sun,
To make the morn, and noon, and "dewy eve;"
And not for man of riper thought, alone:
For *him*—the simple child of laughing sport!
And doth the sun move on, and yield for him
The cheerful and unwav'ring light of day?—
And shall Religion give no genial ray
To scatter darkness, and the mist at morn?
Lest, should that mist become a thicker cloud,
'Twould hang upon the soul in lasting gloom,
In riper years and trying scenes of life,
Nor in another world would pass away.
The soul that wanders in the dawn of life,
Must far retrace its footsteps: (painful task,
And hopeless, without heavenly aid.)
How easy, where the labyrinth begins,
To turn, and choose the simple way and sure,
Beneath the open heaven and shining sun.

But ah!

The soul once lost in error's snaring maze—
Once drawn within those covert, unknown
paths,
Which, like a serpent, wind involving round,—
Thoughtless of evil, steps with giddy haste,
And dreams a path so winding, leads not far:
Unconscious, straying farther from the light,
Thinks that 'tis always easy to escape,
And in that thought is lost—and lost for ever!
Then, where the soul begins its early way,
Religion—with thy look inviting all,
And with thy steadfast eye of heavenly ray,
With words and voice than honey even sweeter,
Far more precious than all gold,—wait alway;
And with thy gentle guiding hand, turn back
Each little wand'rer, from the paths of sin,
To choose the path that upward leads to heaven;
Ere sin around the captive forms her chains,
Link after link, of heaviest bondage,
Let holy truth the soul make free indeed.
Ere yet the noisy world has filled his ear,
Like hollow roaring in the empty shell—
Pour on his ear thy voice of music sweet,
As angels know; and, ere his eye is caught
And raptur'd with the tinsel glare of things

That in the using perish—spread for him
 Thy treasures not of earth or the deep sea.
 “(’Tis not in me, the sea—’tis not in me
 The depth proclaims;)” the forms of beauty call
 In visions to the soul, not seen as oft
 On canvass by the pencil made to glow—
 But animate with colours like the light
 Forth issuing from the throne invisible.
 So let the infant mind be fraught with truth;
 Even holy love his bosom shall inspire,
 And, always flowing from a source so pure,
 Out of his lips shall perfect praise abound.

THOROUGH INVESTIGATION.

A valuable correspondent in Geneva, N. Y., has favoured us with a sketch of the mode adopted in that village, a short time since, to ascertain the number of children attending, or willing to attend, *Sunday-schools*. We are fully persuaded that such investigations are in themselves of vast importance, and often deeply interesting in their results. We lay the letter of our correspondent, and the outlines of the plan, before our readers; and earnestly hope they may be adopted in every place where the desirable knowledge is not already *accurately possessed*, and where there is spirit enough to do such deeds as they should be done. One of the officers of our Society, recently at Geneva, informs us that the process has been completely successful, and that it is designed to institute the examination anew, as often as circumstances will warrant it.

Dear Sir—Perhaps it may be advantageous to the cause with which you are connected, to detail the mode of operation in this village, as it may probably be applied to almost all of the towns in this country, and by a division of the cities into wards, to them also. The definite object of this plan, is, to induce *every child to attend some Sabbath-school, who is of suitable age*.

A meeting was requested, consisting of every clergyman of the village,

attended by one influential member of his congregation. It was at this time agreed, that a committee from each congregation should be appointed to visit each family, and the annexed letter of instructions, and form of a report, was drawn up at a subsequent meeting. The village, which consists of about 3000 people, was divided into nine districts, and the committees named, and requested to visit *every* family in that district, and report in one week. This was done. The children were then divided among the different schools, according to their choice, and a list given to the respective superintendents, that they might see that they came. Where there were objections, they were stated, with the intention of afterward visiting those families, and by argument, or proper influence, to remove them. Very few, however, objected, except for the want of decent apparel. This was easily removed. In this way, every child nearly, was brought to school; and it was done promptly, and without jealousy.

The next point was, to preserve the interest and the attendance, from the decay to which this thing is liable. Aside from the Bible-class, the object of which is to enlighten and confirm the teachers as well as scholars, in the lessons,—after the classes were formed, it was made the duty of each teacher to visit, once a month, each child, in the families with which they were connected, and oftener if absence rendered it necessary. A clerk was also appointed to notice absences each meeting, and report names to the superintendent, with a view that he might keep the teachers to their duty.

Hitherto every thing has worked kindly. Almost every child is connected with some school. The school of our congregation has increased from that time; and the last Sabbath, more were present than ever before. If any of these facts can be made useful, I shall rejoice. The plan is not new; but if it is efficacious, and can be generally introduced, it will be immensely important to the church as well as our country.

On the first page of a sheet is printed the following circular.

"Outlines of a Plan, by which every Child of suitable age in this Village, shall receive the benefits of Sabbath-school Instruction.

"To educate immortal beings for heaven—to bring the greatest possible number to submit to the instruction which is necessary to enlighten the mind and purify the heart,—is our great and single object.

"As you feel a deep interest in this subject, and have shown your sincerity by offering your personal services, you are requested to visit the families residing in [*here insert the district, road, or street.*]

"To enable you to visit with the greatest advantage, we annex a schedule of the particulars to which your inquiries are to be directed; and you are requested to place the information you receive, under its appropriate head.

"It is earnestly desired and expected, that no effort will be made to induce any new scholar to attend the instructions of the particular school with which you are connected. It is essential to the success of the plan, that your whole intention shall be to bring every child of suitable age, without the least regard to the religious denomination with which it may be connected, under the instruction of some Sabbath-school.

"Annexed you have a list of every superintendent of all the Sabbath-schools in this village.*—Whenever you have obtained a new scholar, you will leave the selection of the school to the free and unbiassed choice of the parents; and give to each child a ticket addressed to the superintendent of the school preferred, requesting him to receive the child under his care.

"Whenever you find it necessary, you will urge with mild perseverance every motive which may arise from the present and future welfare of the child, to induce the parents to place their children under the powerful in-

fluence of these means of grace. Whenever you find the parents will not consent, enter the reasons assigned under the proper head.

"To you is committed a part of the execution of this plan. The mind cannot estimate the value of the object at which it aims. The effort will require a portion of the self-denying spirit of the Saviour. With his blessing, it will be successful; and its results will not only be attended with benefits to yourself, but promote the best interests of the church."

On the second page of the sheet is the following schedule, ruled in proper columns.

| A. B. C. D. E. F. | NAMES OF FAMILIES VISITED. | |
|----------------------------------|-------------------------------|--|
| | Children from 2 to 7. | |
| | From 7 to 15. | |
| | Who attend. | |
| | Will come. | |
| | Unschool. | |
| | Adults who cannot read. | |
| | Objections to sending. | |
| | REMARKS. | |

GEORGIA SUNDAY-SCHOOLS.

A friend at Savannah, Geo., under date of August 1829, informs us, that Sunday-schools in that state are mul-

* The list embraced the superintendents of Presbyterian, Baptist, Associate Reformed, Episcopal, and Methodist Sabbath-schools.

tipling, and the desire to have them established is evidently strengthening.

In what are called the middle counties, or low country of Georgia, the land is generally steril, and the population is scattered and poor, and often ignorant. In some of the settlements they but rarely have a common school, and in one of them, three females determined to attempt the organization of a Sabbath-school, although they had never even seen one. They commenced their labour eight weeks since, and instead of the few children, which were all they ventured to expect, they found even young men and women pressing in for instruction.

MUCH MATTER IN A SHORT DIALOGUE.

The following dialogue was heard a few weeks since, by the Editor of the Genesee Sabbath-School Herald, when the Sunday-school children were exchanging books.

Scholar. Mr. ———, can I have this book another week?

Teacher. Have you not read it?

Scholar. Yes, Sir, I have read it; and so has father, and Harriet,—but mother wants to read it, and so does Joseph.

SIMPLICITY—ONE SECRET OF PROFITABLE TEACHING.

We once heard a very intelligent man, a lawyer, and a father of several children, who was asked to take a class in a Sunday-school, answer, that he was so great an admirer of *Dwight's Theology*, that he would not consent to use any other book in school, and if he could be permitted to use that, he would take a class.

In an original letter from the Rev. John Newton to a clerical friend, dated Sept. 2, 1773, and published in

the July number of the London *Evangelical Magazine*, we find the following:

“When I first thought of the ministry, I went down to sharpen my tools with the Philistines, and amongst other expedients equally wise, I brought home all Sully's works to qualify me for preaching the gospel of Christ. I drudged heartily through a good part of the first folio; studied Saurin and every author I could reach, either as a pattern, or a teacher of oratory. At length the Lord shortened, mercifully, my labour, and showed me that all this parade was needless; that simplicity was the most characteristic mark of good preaching, and that it would be better to seek wisdom from him, than I might comment, in plain words, upon the Gospel.”

ADULT SCHOOLS.

A devoted servant of the *Lord Jesus Christ* (Rev. T. Charles,) exerted himself with great zeal and success as early as the year 1789, in introducing Sunday-school instruction among the people of *Wales*. He had a peculiar talent for examining and catechising children. His biographer says of him, that

“He possessed in a high degree that tenderness and sympathy for them, which appeared so eminent in our Saviour. His familiarity took away every restraint, and his condescension and kindness engaged their tenderest feelings. He never seemed to enjoy himself so much as when he was surrounded with children. Affection generates affection. They loved him as he loved them. The schools being the very delight of his heart; and being means in his view of doing immense good, he was incessant in his endeavours to promote their establishment. His endeavours were crowned with amazing success.

“What soon became very peculiar in their schools was the attendance of *adults*. Grown up people attended

as scholars. The children having been taught not only to read, but to understand in a measure the doctrines of the gospel, those grown into maturity felt ashamed of their ignorance. Many parents came and submitted to be taught. From attending the examination of their children, they were by degrees rendered anxious to be taught themselves."

Mr. C. has been acknowledged as the founder of *Adult schools*, and the melancholy instances of great ignorance which he found among grown up people, induced him to urge on the pastors and teachers, of all denominations, the necessity of their exertion, to spread divine knowledge by catechetical instruction, in addition to public teaching. "I find," says he, "that through their ignorance of the Holy Scriptures, the terms which we commonly use in preaching, convey no idea to the bulk of our congregations." How far is the same remark applicable, in its full force, to the majority of congregations in the United States?

AN INAUGURAL ADDRESS

Delivered in the city of Washington, March 11th, 1829, by S. Chapin, D.D. President of the Columbian College. pp. 32.

This pamphlet has been on our table several months, awaiting a time when we could afford more space for many sensible and forcible paragraphs which we had marked for the eye of our readers. Unwilling to delay any longer some notice of it, we must be satisfied with assuring our readers that it is a very successful attempt to establish this important principle, viz.—That the business of human life is to form a character fitted to a future state

of being—in other words, *to educate the soul for eternity*. The general term *education* he defines thus:—

"The right application of that whole combination of means, which are appointed to be employed upon man, to give health and vigour to his constitution, dignity and grace to his manners; to develop and mature his intellectual powers; to subdue his evil propensities; and to train him up in the habits of morality and religion."

The author endeavours to prove that he has rightly estimated the business of life, because "the mental endowments of man indicate that he is designed for another, and more lasting state, and because

"All the appointed means of instruction and discipline are actually adapted to exert such an influence over his mind, as is best calculated to fit him for a future world of glory."

These two positions are well illustrated, and we cannot better show the style and spirit of the author, than by the following extract from that part of the discourse which was addressed particularly to the trustees of the institution over which he had been called to preside.

"What object in this lower world, so worthy of your best efforts, as the thinking, imperishable, and mighty spirit of man. This mind appears, in the sight of God, in all its infinite worth. Hence he has placed it under the best circumstances to secure the purpose of its being. Though he is making countless agents act upon the human mind, and though he is instructing it by many and various voices and symbols; yet, in all these numberless ways, his unchanging design, is to promote the growth of its power of action, and its susceptibility of enjoyment. This grand truth, I wish to exhibit before you in the boldest relief. But this truth, like many others of vital moment, is slowly rising into notice and power. As yet, it is hardly above the horizon. How feeble is its influence over those, who

have some faint conceptions of its existence. What object of equal worth, has been so lightly esteemed, and misused, as the ethereal spirit of man,—that spirit, which is capable of embracing the present, the past, and the future; of measuring the earth, of scanning the heavens, and formed to hold delightful intercourse with the pure spirits above. Some make it their chief concern to train its noble powers to the pursuits of avarice. By some, it is disciplined, like the limbs and muscles of the ancient athlete, to enter the combat for the ephemeral wreath of honor. Others, again, seduce it from its divine rank, and teach it to look for its supreme delight in the unrestrained indulgence of animal passions. But if all men could be made to see, that to purify, to instruct, to correct, to exercise, and to enrich the human soul in the highest attainable degrees, is the object which Jehovah has ever had in view in the operations of his hand; who would not feel himself bound to co-operate in this benevolent work of Heaven.—Could this cardinal truth be placed in the light of noon, so that parents, and teachers, and the whole community, could behold its glory, who, then, would dare to set up a counter interest? who would think himself at liberty to prostitute the heaven-born spirit of man, and to confine it exclusively, to the momentary pursuits of earth? Let it be our care not to be involved in the guilt of aiding in this moral degradation. What should we say to the Prince, who should take his gold for his chariot wheels, or his precious stones and jewels, to pave the walks of his court. You need not fear, that the moral culture of the mind will cramp youthful genius, or quench its fire in the pursuits of classical learning. It is not the sentiments of religion, but it is dissipation, and indolence, which are the grand enemies to scientific eminence. The profoundest scholars, and the poets, who have soared the highest, and touched the most thrilling notes, have obtained their inspirations, fast by the throne of God. Let it then be your aim to treat the human mind, according to its original endowments, and with steady reference to its future welfare.”

THE SUNDAY-SCHOOL MONTHLY CON-
CERT.

The conviction that our pursuits, interests, and wants are *common*, induced *Sunday-school teachers* to set apart one evening in every month, for the purpose of making *common* supplication to ALMIGHTY GOD for His grace, to fit them for the discharge of their duties, and to give efficacy and success to their labours. We do not suppose that the Hearer of prayer is moved to return an answer of peace and forgiveness, because His throne is addressed by a multitude of petitions, *at once*. He who enters into his closet, and shuts the door, and prays in a voice which none but his Father in Heaven hears, is as certain of audience and acceptance, as if his was but one of many thousand prayers going up at once, and from as many hearts, for the same blessing. But there is, in this *Concert of Prayer*, something animating and encouraging, of which, even the most spiritual worshipper, will realize the benefit. It is the feeling of confidence which the thought of being one of a host always gives to the individual. The persuasion that multitudes are simultaneously engaged in asking God's blessing, to crown their efforts in a common enterprise, is, to the mind of each supplicant, a persuasion too, that the enterprise is rational, and useful, and practicable. In all our plans of benevolence, it encourages us to find that the views of pious and intelligent persons, in various parts of the world, coincide with our own; and this coincidence of views produces a coincidence of purposes and pursuits;—and thus we come to have common wants, for the supply of which, to whom shall we go but unto God, who only

has the words of eternal life? And how can we, as Sunday-school teachers, repair to His mercy-seat, more acceptably to Him, or more profitably to ourselves, than in one great company of needy, dependent, and unprofitable servants? What instrumentality is now employed by Jehovah, for forming a generation of intelligent, reading, thinking people, so vast and effective as the system of Sunday-schools? If the teaching in them is crowned with His blessing, what mind is adequate to conceive of the benefits they will confer on society, in a moral and temporal view merely? And who that will advocate *any* appointment of the kind, will deny the importance of a periodical *Concert of Prayer* in reference to Sunday-schools? We admit, with grief, that many schools, and very many teachers, and most parents, entirely neglect the observance of this service, while we rejoice that others, and we believe a majority of those connected with this society, find great benefit in attendance upon it.

The *American Sunday-School Union* has never pursued more vigorous, expensive, and important measures, to extend the usefulness and elevate the character of Sunday-school instruction, than it is now pursuing. The need of generous, prompt, and steady support, was never felt more deeply. The want of faithful, devout, and able teachers, was never more obvious and pressing. The means employed are competent, with God's blessing, to form the moral character of many thousands of the rising generation. With great earnestness, therefore, we beseech you, teachers, parents, friends of Sunday-schools, by all that is valuable in what you have received or hope from them—by all that is desirable in

the character and prospects of the children and youth of our country—and by all that is precious beyond estimation in the blessing of God—that you would not forsake the assembling of yourselves together, on the **SECOND MONDAY EVENING OF EVERY MONTH**, unitedly, to seek wisdom to guide, and grace to help, all who are connected with the Sunday-School Institution; as managers, superintendents, teachers, children, or friends; and to implore of Him who has the hearts of all men in his hands, and who can turn them as the rivers of waters are turned, that He would order all our plans and proceedings for the advancement of his own glory, and make even the wrath of man to praise Him.

SOUTH CAROLINA S. S. UNION.

A very full and sensible report from the *South Carolina Sunday-School Union* has been received. It gives an encouraging view of the condition of the schools in that section of the country, and assigns as reasons for the limited number of pupils and friends,

1. Want of simple information as to the nature and design of Sunday-schools.
2. The bad organization and management of schools, which, being taken as specimens, have excited a prejudice against the whole plan.
3. The unwillingness of Christians to give their personal efforts; and,
4. The seeming indifference of many ministers.

The report commends the American Sunday-School Union “to the support of the good and pious, and to the prayers of the churches, as one of the most efficient means of carrying the glorious gospel of salvation to every family and individual in the land.”

INTELLIGENCE FROM NEW HAMPSHIRE.

In the town of Mount Vernon, in New Hampshire, there has been a school for several years; but it never excited much attention, and consisted of less than 50 scholars, under 14 years of age. A year ago last spring, the friends of the schools met to agree on efforts for increase; efforts were made, but they failed; they met again, and resolved, it is believed, in a prayerful manner, to try again; by the blessing of God, the school, beyond all expectation, increased 100 the next Sabbath, though partial efforts only had been made: the school was obliged to remove from the school-house to the meeting house; this excited attention, and the school was still further increased, to about four times the original number, many of the scholars being from 14 to 30 years of age. The school put on an appearance unusually solemn and attentive; and in the latter part of the summer, a special seriousness commenced among the scholars over 14 years of age, 25 of whom became the hopeful subjects of divine grace. All difficulties in the government of the school now vanished. There was no difficulty in securing attention when any one addressed the scholars. The work extended beyond the school, so that the whole number of hopeful converts was about 40; 35 of whom joined the church. The winter was unfavourable for a large attendance, though the school was kept up: in the spring about the same number assembled; and, though there is now no special attention, the school continues interesting, has been re-organized, and a society formed for its management.

The Sabbath-schools in Campton were continued through the last winter, in every family. The teachers are the heads of families, and they all attend the Bible Class at noon, when the same lesson is explained by the minister, which is to be attended to by the children in the evening. The exercises of the schools were all commenced at one time by prayer; it is mentioned that all the families belonging to the society, with the exception of three or four, observe family prayer. The plan of these schools was

acceptable to the people, and it is hoped their effects will be highly beneficial.

"YE SHALL KNOW THEM BY THEIR FRUITS."

It has already become an interesting inquiry to those who have borne the burden of *Sunday-school* labour, and whose prayers have brought down showers of blessings upon the Institution, WHAT HAS REALLY BEEN ACCOMPLISHED? WHAT CAN YOU SHOW? These inquiries are interesting to them, however, not because they have any doubt what the result of them will be, but because the oftener they are made, and the farther they are pushed, the more full and satisfactory becomes the evidence, that Sunday-schools have accomplished, or will accomplish, *all, and more than all*, that was ever promised, or expected from them.

Of the testimony to their influence we are about to offer a portion which we highly value.

Recollecting the distinguished and well-known interest which the late *Mrs. Graham* took, in the establishment of Sunday-schools in this country, we have asked and obtained from one who was closely connected with her in deeds of benevolence, but more closely still by more tender ties—such information as it is in her power to give, concerning the early character and subsequent effects of Sunday-school instruction. We hope she may live many years to fulfil the most solemn and interesting injunction of her dying mother; and that she may yet see this precious vine, which has been the object of so much interest, and the subject of so many prayers, striking its roots deeper, and spreading its

branches farther, till they extend from the rising of the sun to the place of its going down, and from the river to the ends of the earth.

Mrs. Graham was a directress of the "*Society for the Relief of Widows and Small Children*," in New York. Mrs. Leach and Mrs. Clearwater were widows on the Society's books, and taught small children at 12½ cents a week. These children, together with as many of the children of the widows as could be induced to attend, were collected on the Sabbath, and Mrs. G., with the assistance of a pious Scotch woman, still living, took charge of Mrs. Clearwater's school; and Mrs. G.'s daughter, who gives us these facts, attended the other. To secure the attendance of *any* children, it was necessary to pay them a cent each time they attended. The money was left with the teachers to be paid to the regular attendants, on Monday morning. Little more was done than to communicate religious instruction, and our correspondent does not recollect that any books were used except *Brown's Catechism*, *Watts' Divine Songs*, and *the Bible*. The time of attendance at these schools, was during the intermission of public worship, and the teachers (living at a distance from their residence) were compelled to take their refreshment in a basket.

To supply the scholars and their widowed mothers with the sacred volume, the late *Divie Bethune*, Esq. of New York, imported two large cases of Bibles from *Scotland*; and he was the person alluded to in Mrs. Graham's life, as the friend who wrote two tracts, entitled "*A Visit to poor Widows with small Children*," and "*A Second Visit*," &c. And it may not be generally known, that this gen-

tleman printed those tracts and distributed them, with ten thousand others, entirely at his own expense.

The year after the establishment of the two schools above named, the society placed a number of the widows' children in them to be learned to read; and about the same time, a school was opened for the benefit of others, and taught by young ladies. These children were not neglected on the Sabbath. Mrs. G. continued to instruct her school until 1813-14, when a society of gentlemen commenced giving religious instruction in all the small schools in the city, on Wednesday afternoons.

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"Many of the adults also attribute their conversion to the blessing of God on Sunday-school instruction. The very first was a woman about forty-five. From being a careless sinner, who never attended a place of worship, she became, and is, I believe, still an eminently pious character. Very many who were picked up in the streets, covered with filth and *even vermin*, I have known to grow up decent and useful members of Society. *Indeed, my experience of the good resulting from early religious instruction, has induced me to devote the remnant of my days to INFANT SCHOOLS.* My mother's dying advice was—'MY DEAR CHILD, GIVE YOURSELF TO THE YOUNG.' Of the benefits of early religious instruction, we, who are en-

gaged in the *Orphan Asylum*, know by experience. I have been one of its managers from its commencement, in 1806; since which period we have educated and bound out upwards of *four hundred*—only *one* of whom has ever been convicted of a crime. Among these children have been those, whose *parents, brothers, and sisters*, have been convicts in the state prison. Many of the Sunday-school teachers have been educated in the *Asylum*; and in one instance that came to my knowledge, the early instruction received in the *Asylum*, which had lain dormant during the whole term of an apprenticeship, was recalled to remembrance, and blessed to a youth, while assisting in a Sabbath-school.

"Two of these orphans have been taken up by education societies, and will next year be licensed as ministers of the gospel, and one took the first honours at *Rutgers College*."

THE IMPORTANCE AND ADVANTAGES OF CATECHISING.

The Bishop of London, in a late charge, considers the general disuse into which the practice of *catechising* has fallen, as calamitous to the interests of piety in the highest degree. If it were easy to point out some of the reasons which have led to this calamitous event, (for such it may well be considered,) this is not our time for doing it: we only express the opinion, that the negligent, and uninteresting, and unprofitable manner, in which the duty was discharged, when it was not entirely neglected—compelled parents, and those who felt the necessity of early religious instruction, to adopt some substitute. An apology

branches farther, till they extend from the rising of the sun to the place of its going down, and from the river to the ends of the earth.

Mrs. Graham was a directress of the "*Society for the Relief of Widows and Small Children*," in New York. Mrs. Leach and Mrs. Clearwater were widows on the Society's books, and taught small children at 12½ cents a week. These children, together with as many of the children of the widows as could be induced to attend, were collected on the Sabbath, and Mrs. G., with the assistance of a pious Scotch woman, still living, took charge of Mrs. Clearwater's school; and Mrs. G.'s daughter, who gives us these facts, attended the other. To secure the attendance of *any* children, it was necessary to pay them a cent each time they attended. The money was left with the teachers to be paid to the regular attendants, on Monday morning. Little more was done than to communicate religious instruction, and our correspondent does not recollect that any books were used except *Brown's Catechism*, *Watts' Divine Songs*, and *the Bible*. The time of attendance at these schools, was during the intermission of public worship, and the teachers (living at a distance from their residence) were compelled to take their refreshment in a basket.

To supply the scholars and their widowed mothers with the sacred volume, the late Divie Bethune, Esq. of New York, imported two large cases of Bibles from *Scotland*; and he was the person alluded to in Mrs. Graham's life, as the friend who wrote two tracts, entitled "*A Visit to poor Widows with small Children*," and "*A Second Visit*," &c. And it may not be generally known, that this gen-

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was often at hand for negligence or carelessness. All ministers had to prepare for the Sabbath: some, could plead frequent marriages, funerals, and parochial visits paid and received; others, with large families and small income, were overworked week-days and Sundays; a few were occupied with polemic discussions, and general literature; some resorted to private tuition as auxiliary means of support, and their pupils required their attention in Latin and Greek; some loved husbandry, and traffic, and news, better than diligent preparation for, and patient attendance upon, a catechetical exercise,—and where there are cattle, and sheep, and horses, and swine, and men servants, and maid servants, and a large family to oversee, control, and provide for,—it is no matter of wonder, that bad roads, inconvenient school-houses or small conference-rooms, &c. &c., should be pleaded in excuse for a neglect of catechising.

We greatly desire to have the ministers of Christ, every where and of every denomination, awakened to the importance of this system of instruction. We do not want laws, and canons, and penalties to require and enforce obedience; but we want ministers to feel that nothing can exempt them from the same responsibility for the care and nurture of the lambs, which they often acknowledge and doubtless feel, concerning other members of the flock.

There is no employment in the world, (said Bishop Hall,) wherein God's ministers can so profitably employ themselves, as in this of plain and familiar catechising. What is a building without a foundation? If this ground-work, therefore, be not

surely laid, all their divine discourses lie on the loose sand, and are easily washed away by the insinuating suggestions of false teachers.

That the proper administration of the catechetical system, requires labour and study, is obvious; and we believe it to have been one of the principal causes of the disuse into which it has fallen, that some ministers were accustomed to think that children could be put off with the crudest thoughts and the coldest forms. One of the earliest writers professes to give an account of St. Peter's last charge, in which the apostle is made to speak of himself as having catechised at Rome. "They who catechise," says the charge, "should be well rooted in the faith; for the salvation of men's souls is at stake. Wherefore it is important, that he who administers and teaches, shall accommodate himself to the various opinions and dispositions of such as he may have to teach. It is indispensable that a catechist be learned, blameless, practised, and perspicuous in his mode of instruction."

These remarks are designed to introduce to our readers the opinions of an English writer, who has examined the subject very faithfully—*Rev. Mr. Gilly*, Prebendary of Durham, and author of interesting "*Researches among the Waldenses*."

Mr. G. bears testimony to the zealous and effectual manner in which the Romish clergy acquit themselves in this matter. "The council of *Trent*, had the sagacity to make catechising one of the most binding of the sacerdotal services; and in the preface to the catechism, which was published by order of that council, is found the following curious remark—'The age

is sadly sensible what mischiefs the Protestants have done the Catholic church, not only by their tongues, but especially by their writings and *catechisms*.' " And Mr. G. informs us, that he was present at more than one of the catechetical lectures which constitute a regular division of the parochial ministers' labours, in the Protestant valleys of Piedmont. At stated periods, the churches are opened on Mondays and Wednesdays, for this mode of instruction expressly; and it is uniformly imparted by the pastors themselves. And the Waldenses, he thinks, would, long ago, in all human probability, have been overrun by the incursions of Popery, but for this preventive educational discipline.

Now is the time, in this country, to restore this efficient system. We need it now, if we ever needed it. Something is wanted that reaches to the bottom, and spreads to the extremities of society. Infant schools and Sunday-schools have prepared the way for efficient catechising. Many thousands of our Sunday-school teachers, have been for years providing facilities for a profitable and easy administration of the system by the Christian minister; and nothing is now wanting, under God's blessing, to bind the children of the church to her ordinances and institutions, and to surround them with guards against specious vice, and popular infidelity—but the affectionate, personal intercourse of the pastor with the children, collected by themselves, for kind and parental catechetical examination. There is much to be done to make this intercourse, and these exercises, what they should be. The memory is among the last powers to be exercised. "Impressions of hope, fear,

love, desire, and longings after heavenly food, are to be created;" children are to be made "to feel, and digest, and compare, and to weigh eternity against the present." As it has been, and as it is very generally now, a child may have been for years repeating some approved summary of doctrine, who, if asked to give, in his own language, an answer to the simplest doctrinal question, will look confused and stupid; because no pains have been taken to reach his *understanding* and his *heart*.

"I have entered churches (says Mr. G.) in France, in Italy, and in Switzerland, and have witnessed the same beautiful scene of a parish priest, surrounded by children of various ranks and ages, mildly questioning, patiently explaining, exhorting, reproving, and instructing like a 'man of God;' rewarding with smiles of approbation, and rewarded in return by the happy and animated looks of the cheerful circle. In almost all the cases to which I allude, I myself was the only spectator, and that, too, oftentimes unseen by the priest, who therefore was manifestly discharging this interesting duty, not to be heard or seen of men, but to obtain that influence over his juvenile audience, which the sanctity of his office may justly claim."

We will now transfer to our pages the results of Mr. G.'s experience, and what he has seen to be the effects of this sort of instruction; desiring the reader to consider that every particle of testimony on this subject, is entitled to the serious consideration of the *Sunday-school teacher*.

"By-standers, of all degrees and attainments, take an interest in observing how the scroll of human nature is unfolded by this exercise, and how

easily it is read on such occasions: they are pleased in seeing the effects which religious doctrines have upon youthful minds and spirits, in listening to replies, which display the different dispositions and abilities of children; in witnessing the development of character and genius, and in comparing their own religious advancement and acquirements, with those of the juvenile circle before them. Many of my congregation have made no secret of confessing, that they could not answer questions proposed as well as the children have done, and that they have been thankful for the opportunity of picking up information, without the shame or the trouble of asking for it. They have made a still more important acknowledgment, viz. that they have taken hints and rebukes kindly, which were aimed at them through younger marks, when a direct reproof would have been intolerable. 'Admonitions directed to the young, find their way, obliquely indeed, but often effectually, to the bosoms of the old.'

"The most respectable inhabitants of the parish, are in the habit of bringing their children, and some of them have warmly expressed their thankfulness for the example, as well as for the instruction, which they find so profitable to the younger members of their families. Parents, and relatives of the children examined, take, as it may be expected, more than ordinary pleasure in the service, and tears of joy are often seen gushing from their eyes, when the objects of their more immediate concern, are rewarded or commended for the manner in which they may have acquitted themselves.

"But perhaps nothing has contributed to prove the efficacy and popularity of the system more strongly, than the inducement it is found to hold out to young persons, beyond the usual age of scholars, to present themselves Sunday after Sunday for the acquirement of further knowledge, or for the purpose of instructing others. I shall have to speak elsewhere of such as come with the praiseworthy motive of offering their services as teachers; it is enough to state here in a few words, that there are many apprentices and servants of both sexes,

who take their places regularly amidst the children, and show an anxiety to be questioned with the rest. In fact, the catechumens of all ages take so lively a concern in the endeavours that are made to improve them, and to inculcate salutary religious sentiments, that they are not only voluntary, but cheerful attendants. The time occupied is usually less than an hour, but when it is exceeded, there are few symptoms of impatience, and many indications that these exercises, and the preparation for them, are considered as among the happier hours of their life.

"How can I doubt that even the youngest of my charge find entertainment as well as improvement, when I perceive that as the interrogations advance, their eyes lighten up, their imaginations outrun their power of utterance, their anxiety to reply gets the better of bashfulness, and their mental activity increases, as long as I continue to propose questions, which exercise thought or ingenuity? In fact, they are pleased to find themselves taking part in a conversational exercise, and delighted at every fresh discovery of the secret, that their own minds are capable of effort, and that they themselves can explain as well as repeat."

"Many young persons of both sexes, and of different conditions in life, have kindly proffered their aid, and have requested permission to act as teachers, and to prepare the children for their catechetical examination. They not only attend at an early hour on Sunday mornings, but they have signified their readiness to give lessons, during the summer months, from six till half-past seven on Sunday evenings. Not to dwell upon the advantage, which the children themselves derive from the superintendence of steady instructors, who are fully aware of the obligations of the Christian covenant, whose age and respectability give weight to their admonitions, and who exercise an authority over the minds of boys and girls; it is a most important point gained, to have such coadjutors enlisted in our cause, and to unite them closer and closer to our Church, by bringing them into frequent converse with us."

"The system thus affords the clergyman an opportunity of becoming known to the rising generation, and extending his influence among them. This is one of the most substantial advantages obtained by catechising. It follows as a certain consequence. Kindness always finds its way to the hearts of young persons, and more particularly when it proceeds from those, whom they are in the habit of regarding as persons vested with authority. Catechising, well conducted, breaks down the partition wall; the child's bosom opens to the minister, who frequently accosts him in a voice of affectionate concern, and manifests an interest in his behalf. Seeing that there is some feeling for him, he loves and reverences the man, for whom he before entertained nothing more than cold respect. The parents also are bound by cords of love to him who takes more than formal and official notice of their children,—who holds his station among them, not merely as a functionary, rendering back a measured return of duty for the revenue he draws,—but whose intercourse is an intercourse of zeal, and friendship, and affection, exercised equally towards old and young. In more instances than one, I have found a whole family moved by means of a child, who had been desired to repeat at home what he has learnt at church, and to read a particular passage to his father or mother, or to warn a brother or a sister, who has not yet been restrained by the fear of God."

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for the Sunday questions. That, which commenced with the mere desire of making his son a proficient in an exercise of memory, has ended in conviction, and the man is now a reformed character."

These results cannot be contemplated without deep interest. Compare the scenes which this course of instruction exhibits, with the circumstances that ordinarily attend, and the results that ordinarily follow, a catechetical exercise, and say which of them is most likely to lengthen the cords, and strengthen the stakes of the tents of Israel? Which is most likely to build up the church of the living God, on a foundation and of materials, which worldly policy, insidious error, and open infidelity, combined, will assail in vain?

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The Holy Scriptures being the fountain of religious knowledge, Sunday-school teachers rejoice in every attempt to render them accessible to every nation and tribe. We are permitted to take the following extract from a letter written by an officer of the army, who has been much distinguished for his attainments in the knowledge of the Indian language, dated Sault St. Marie, September 12, 1829, and addressed to his friend in Philadelphia.

"I have, for a year or two past, been engaged more or less constantly in translating the Bible into the language of the Indians of this country. The fourth and last of the Evangelists I have now in hand: Matthew, Mark, and John, Genesis and Jonah, are finished; and some detached passages in other books.

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understand without difficulty, as I am assured by themselves, and by very intelligent interpreters among them. It is to be remembered, however, that I have confined my readings hitherto, to passages in Genesis, containing principally the plainest and most interesting narrations; and such as have, if possible, greater interest to them, in consequence of according, in many particulars, with their own most cherished traditions. I do not know how long I shall continue these labours: but I have often regretted that the missionaries in this country have not adopted a similar method. A very few years' labour, would make any moderately intelligent man acquainted with their language; and direct communication would certainly always be better than that through the interpreters of the country, who are commonly very incapable of imparting religious instruction. I have observed also that preachers who do not know the peculiar idioms of the Indians, rarely adapt their discourses to the comprehension of the best interpreters; for the instances are almost infinitely rare, in which we meet with persons having a perfect acquaintance with an Indian language, who can fully comprehend either the English or French. It appears to me also that missionary associations, and persons who feel an interest in the efforts that are making to communicate a knowledge of the Christian religion to the Indians, would derive essential advantage from small tracts, published in the languages of the people addressed, and accompanied with pictures. There is at this place, a very old French edition of the Bible, with pictures; and it is manifest, that among those persons speaking the Indian only, and who know something of the Scripture history, those passages which are illustrated by engravings, have made by far the most deep and lasting impressions."

ANECDOTE OF BURNS.

Burns, the celebrated Scotch poet, says, that, *from a child*, he never could read the five last verses of the seventh chapter of Revelation, without tears.

PARTICULAR WANTS AND GENERAL OBJECTIONS.

The last annual report of the *Massachusetts Sabbath-School Union*, contains an extract from the report of an auxiliary, two or three paragraphs of which deserve particular notice.

"To say nothing of the style and character of many of the books, we are very poorly accommodated with small books for the younger children. The habit which the American Sunday-School Union is getting into, of binding children's tracts into thick volumes, is, in our opinion, very objectionable in point of economy and utility. A child wants to read its book through in one week; but some of the books are so large that they cannot be read in two or three weeks; that is, by children generally. Our objections to the style and character of many of the books, (more than half of the whole,) are briefly this (these)—they are not written in language sufficiently simple, or they are fictitious, and are calculated to create a taste for novels. We have serious objections to telling our children stories which are not true. While the mind is credulous, and the heart susceptible, the memory ought to be stored with useful truth."

The *American Sunday-School Union* having no private interest to promote, bears, it is to be hoped, with becoming meekness and patience, all that may be objected to itself, or to its proceedings. We publish books in every form which the ingenuity of printers or binders can devise—so that it is sometimes difficult to determine by what name to describe them. The Depositories, from which distant schools are generally supplied, order such books, and in such form, as will, in their view, best accommodate the schools which depend on them for their supply. We know a large Union which has not yet been able to dispose

of a very small stock of small books, purchased two or three years since, because the schools think larger books in every sense, more economical. And many an order have we seen with this "N. B. *Do not send any small books, as they are not desired by our schools.*" In justice to the society, it may not be amiss to add, particularly, that when the demand for *small books* was prevalent, several thousand dollars of the Society's funds were invested in this form, in order that no application for them should fail; and when the taste changed, and the call for *the same books bound together*, prevailed, it was impossible to supply the demand, though our shelves were loaded with them, in their original form. If a person unacquainted with the mechanical process of book-binding, is disposed to inquire why we did not bind up the stock on hand, any binder can inform him, that when such books are so stitched and trimmed, it is impracticable to bind them in any saleable form. These changes, in the judgment and taste of the community, are to be expected, and the society must be prepared for them and for the embarrassment that unavoidably attends them. But we beg our auxiliaries and theirs, to be assured that our smaller publications are to be had in their unbound form, in any quantity; and until our stock is greatly diminished, our only anxiety will be to increase their variety and improve their character.

Now the moment the *Massachusetts Union* understands that books of our first six series are wanted by any of its auxiliaries, if a supply is not already there, (of which we have no doubt,) it will be promptly ordered by them, and as promptly furnished by us. And while we are prepared to accom-

modate different tastes, we must trust to local depositories to ascertain what those tastes are, and to consult them in the preparation of their orders.

In regard to the objections of a more general character, they are not new, nor are they without weight. The American Sunday-School Union has never pledged itself to *write* books, but only to *publish* the best selection they could make. If we have rejected better books than we have published, or if, taking into view the peculiar organization and the grand design of the Society, we have neglected to publish the best books, then the objection lies with much force.

If the friends of *Sunday-schools* will unite, and select such books as they will hold unobjectionable, we will be in readiness to serve them at any moment. But as it is, a gradual improvement is all that can be expected, and this, we think, is evidently making. And our auxiliaries must do all they can to silence hasty and unfounded objections, and to create a confidence in every reasonable prospect of improvement.

As to fictitious books, we can do no better than send to our valuable auxiliary, the *Massachusetts Union*, a farther supply of "Dr. Alexander's Suggestions," for distribution. The views there taken of this subject seem to us, in the main, sound. We do not think there is any harm in telling a child that *Samuel Price*, a little boy of eight years old, was told to do an errand—and, instead of doing his errand, he went to play—and when his mother asked him what he had been doing, he told a lie—and for this he was punished; and his mother made him learn the story of Ananias

and Sapphira—though it may not be true, that such a boy as *Samuel Price*, ever lived—and, of course, not true, that he ever died and suffered what is here stated. And, we think, moreover, that the incidents of any other story, with any other name, may be multiplied and increased in interest and intricacy, just so far as the ordinary events of human life furnish prototypes. Nor do we apprehend that any taste for works of imagination will ever be created or fostered in this way.

That many of our Sunday-school books are wanting in *simplicity of language*, cannot, and need not be denied. Suffice it to say, that improvement, in this respect also, has already been made, and every new book now issued from our press, which is designed principally for juvenile reading, we desire to make as unexceptionable as possible in this particular, as well as in all others.

The Managers of the Society always feel grateful for the suggestions of its friends, respecting any part of their proceedings;—and, while they pray for grace to guide its important and intricate affairs with discretion, they pray, also, for so much favour in the eyes of the people, as they can improve for the glory of God in the advancement of the Redeemer's kingdom.

MEMOIRS OF THE REV. THOMAS SPENCER, of *Liverpool*. By THOMAS RAFFLES, L.L.D., *his successor in the pastoral office*. Revised by the Committee of Publication of the American Sunday-School Union, pp. 148.

The interesting and remarkable cir-

cumstances attending the childhood and youth of Spencer—the early maturity of his mind—the character he had formed, and the reputation he had acquired—the great degree of spirituality he had attained—and the mysterious Providence by which he was removed, combine to give intense interest to his biography. When it was first published, it was sought for with great eagerness, and was generally read.

It was thought expedient to reduce the size of the volume to that of a Sunday-school library book, and it is prepared for that use by omitting a portion of such parts of the work as seemed least likely to interest children and young persons. We believe that a very numerous class of readers who have risen up during the twenty years which have elapsed since the death of Mr. S., will find much to interest and instruct them in this biography of him, which to most of them will be entirely new.

AN ITEM OF EVIDENCE.

Some time since, a coloured boy, living with Dr. M. of P——, was sent by Mrs. M.'s son with six cents, to buy a top for him. The lad, on his return, told the little boy that the top cost twelve cents, and he had paid the other six from his own money.—He was repaid, and all was very well.

Sometime after, the boy began to attend Sunday-school; and one day he said to Mrs. M.'s son, "I did not give but six cents for that top, instead of twelve, as I told you I did; but I did not know then, as I do now, since I have been to Sunday-school, how wicked such things are. Now here

are six cents, (taking them from his pocket,) which I have been saving for you, one by one—here, take them; they are yours!”

CHRISTIAN PILGRIM.

This little volume, belonging to the last series of our publications, we are informed by the report of the *Massachusetts S. S. Union*, has been the instrument of converting a youth in the Sunday-school at *Enfield*, in that state.

INFANT SCHOOLS.

The Sabbath-School cause flourishes. We rejoice that it has many advocates and warm friends. One of its branches seems, however, to be almost entirely overlooked. It is the *infant department*! It is true, that infant children are often crowded into a large school; but the great mass of pupils have not only learned to read, but have made some progress in Scripture knowledge; the teachers are qualified to instruct children of a more advanced age, therefore, it is too often thought proper, by a mis-judging superintendent, to place an infant class of ten or twelve, under the care of some young and inexperienced individual; who, in fact, if he knew the duties and responsibilities of a teacher, could not conscientiously engage—and this, too, at an age, when above all others, the mind is most in the power of the instructor. Owing to the incapacity or inefficiency of the teacher, opportunities of impressing important truths are unimproved—false impressions are made, and the child makes but little, if any distinction, between a week-day and Sabbath-school. This fact, every one who has been engaged in a Sabbath-school for any length of time, must acknowledge.

Another *evil* seems to arise from introducing a few infant classes into a large school. During the general questioning of the pupils, (which it is the writer's opinion ought to be practised in every school,) the smaller

classes must necessarily be kept idle. This is a waste of time unnecessary, and much to be regretted. These are evils which would not be felt, if infant children were assembled in one room, under the care of a pious, capable Infant-school teacher. The system pursued in Infant-schools, is admirably calculated for giving such instruction as *should be given* on the Sabbath day. The illustration of the Commandments, Scripture History, Scripture Precepts, Miracles, &c. may all be adapted to the capacities of children under six years of age. Hymns may be analyzed, and thus, children taught, that singing hymns is meant to be something more than an unmeaning jargon of sounds. Should this plan displace the A B C, and spelling system, (too often the sole object of teachers of infant classes in our Sabbath-schools,) it is believed the result would prove its excellency. The writer is prepared to meet the following question, which will, no doubt, arise in some minds. Would you banish A B C and spelling wholly from the Sabbath-school? I would; and for this reason—it remains no longer a work of necessity or mercy, and therefore is a violation of the day. In the multitude of advantages which are now afforded, every child may be well instructed during the week, in a plain English education. There are destitute parts of our country to which this remark does not apply—but it is obviously applicable in most cases.

The advantage to Sabbath-schools in general, of a system of infant instruction, is worthy of remark. The faithful teacher will no longer look upon his empty form, and week after week, as he goes to inquire the cause of absence, receive as an excuse, that his pupil was detained at home to take care of a younger brother or sister. Neither will he be compelled to spend months and years to clear away the rubbish which has accumulated during neglected infancy; but the mind having received necessary and healthful culture, suited to its capacity, will pass into his hands prepared to receive divine truth, and to acknowledge its excellency. Thus will infant Sabbath instruction prove a powerful aid to Sabbath-schools in a more advanced

state; and what has hitherto too often been found a self-denying and painful duty, will become a delightful employment. The too common objection, viz: the evil arising from intermingling different classes of society, is here lost. No rational parent, in any rank of life, can refuse to place his child in a moral and religious atmosphere, because the offspring of the poorer classes are also there to share its purity and fragrance. As well might he deny his child the enjoyment of the common blessings of Providence, because the poor are also, in a measure, the recipients of the bounties of that God, who is no respecter of persons. It is hoped, that the subject of *Infant Sabbath-schools* will engage the thoughts, prayers, and efforts of those who desire to see a generation fearing God, and endeavouring to keep his commandments.

For the American Sunday-School Magazine.

FACTS.

Mr. Editor,

At the last anniversary of the American Sunday-School Union, much was said concerning the wants of the Western part of our country, and the importance of sending forth suitable Sunday-school teachers or others, as missionaries, to that destitute region.

The want of religious instruction in the shape of Sunday-schools, or the public preaching of the Gospel, together with the increasing population, and the avidity with which error might be received, was also depicted in strong colours. And it may be inferred, from the language of the report at the above period, that it was the deep sense of this responsibility, (the obligation of doing something for the West,) which recently led your board to establish a Depository at Cincinnati, Ohio.

Of the reasonableness of the wants above stated being supplied, there can be no doubt; and, although the necessity of the case was strongly urged, I would ask, if any thing has been done towards the accomplishment of these things? Who is responsible that any thing will be done?

As one amongst the number of Sun-

day-school teachers who were admonished on that occasion, I will say that the delinquency cannot be attributed to them.

Every man must have an estimate of his own ability, and no man should set himself up for any public situation (and particularly one so important as that alluded to,) unless he is prompted by a hearty desire, to spend and be spent in his master's service;—and unless he is convinced that it is his province and duty to occupy the place, and this conviction is strengthened by the advice of judicious friends.

And it is not a censurable trait in the character of many of our Sunday-school teachers, that although they may be very well qualified for the work of a missionary, yet they have the good sense and becoming modesty, not to intrude themselves into public notice, nor to think more highly of themselves than they ought to think.

The late learned Matthew Henry makes the following note in his comment on the 3d Matt., 1st and 6th verses.—“That young men, though well qualified, should not be forward to put forth themselves in public service, but be humble, and modest, and self-diffident—swift to hear, slow to speak.”

Our city abounds with teachers, ready, no doubt, to enter into this subject, and whose hearts desire to do good; but they are not worthy (they conceive) because they have not been asked—or the simple excuse offered is, that an inadequacy of funds prevents the increase of labourers.

No one can question the utility of establishing depositories of books for Sunday-schools and Sunday-school libraries, in places where they are needed; but it must be remembered, that it is of the highest importance, that there should be persons to direct inquirers to these springs—which afford nourishment to the soul, and point them to the Lamb of God, who taketh away the sins of the world, and command them in their Master's name to repent and believe.

“How then can they believe in him of whom they have not heard; and how shall they hear without a preacher; and how shall they preach except they be sent, as it is written: How

beautiful are the feet of them that preach the Gospel of peace, and bring glad tidings of good things."

In addition to the above, an equally important subject of inquiry presents itself to our notice; I mean the condition of the five original Southern states—Maryland, Virginia, South Carolina, North Carolina, and Georgia.

From calculations recently made, it appears that in the year 1790, there were 1,123,137 white, and 632,951 coloured inhabitants; and in the year 1820, 1,748,751 white, and 1,145,699 coloured inhabitants in the above mentioned states; taking, therefore, the same rate of increase from 1820 to 1830, as there was from the year 1790 to 1820—there will be next year, 1,957,289 white, and 1,316,615 coloured inhabitants, one-sixth of which number, or 545,651, are, probably, fit subjects for Sunday-school instruction. And it appears from the report of your Board of Managers for the year 1828, that there were 15,977 Sunday-school scholars in those five states; and in the report for the present year, there are 31,467. Taking the same rate of increase for the year 1830, there will be 46,953 Sunday-school scholars; deduct this number from 545,651, and there will be in the year 1830, 524,184 children subjects of religious instruction, in those five states, uninstructed in Sunday-schools.

The heart of the philanthropist is pained when he listens to the story of oppression and woe; but how much more should those whom Christ Jesus hath made free, weep for the bondage of those whom Satan hath bound with chains, lo these many years, and whom he is dragging to the pit of despair. How long shall it be said by any child in America, "No man careth for my soul."

L.

We cannot think "J. E.'s" remarks in their present form would do good.

"E.'s favour is acknowledged, and the plan of illustrating Scripture, which she has adopted, when properly executed, is often interesting and instructive. But we think the parti-

cular illustration which she has forwarded for our pages, and which she wishes teachers to read to their classes, is not the happiest example of what she recommends. The story of the love of *Jesus* is so simple and interesting in itself, that such illustrations as our friend has given, would rather confuse the mind, and weaken the effect, than the contrary.

We hope our correspondent will not be discouraged by the course we have taken, for we are persuaded that she has the ability to make herself very useful to her fellow labourers.

"The Colonizing Plan" will be published.

ERRATA.

On page 309, 3d line from bottom, for

"connexions," read *connectives*.

310, 13th line from bottom, for

"so," read *as*.

310, 10th line from bottom, for

"and," read *as*.

311, bottom line, for "fictitious,"

read *factitious*.

311, 24th line from bottom, for

"detect," read *select*.

312, 5th line from top, let "To"

begin a sentence, and put comma and dash after "nature."

AUXILIARIES,

Recognised at a stated meeting of the Board.

Knox Co., Tenn., Sabbath-School Union.—Rev. Thomas H. Nelson, Pres.; Rev. Stephen Foster, Secretary.

New Hampshire Baptist Sunday-School Union.—Rev. Benj. F. Farnsworth, New Hampton, President; Mr. Wm. Gault, Concord, Treasurer; Rev. J. N. Brown, Exeter, Corresponding Secretary.

Versailles, Woodford Co., Ky., Sunday-School. New Jersey, Ohio, Sunday-School.—Rev. Adrian Aten.

MONEYS received by the American Sunday-School Union, from September 12th, to October 12th, 1829, inclusive.

I. MINISTERS MEMBERS FOR LIFE,

By the payment of thirty dollars, and upwards.

| | |
|--|---------|
| Rev. James Holmes, by members of the Tokshish Mission Family, per Rev. J. B. Adams, | \$30 00 |
| Rev. Hugh Barr, Courtland, Ala., by Ladies of his congregation, per Rev. J. B. Adams, in part, | 17 00 |
| Rev. Geo. W. Ashbridge, Tusculum, Ala., by Ladies of his congregation, per Rev. J. B. Adams, | 30 00 |

II. ANNUAL SUBSCRIBERS,

By the payment of three dollars and upwards.

| | |
|-------------------------------------|--------|
| Mr. Caswell, Kenyon College, 1829, | \$3 00 |
| James Appleton, Mifflin, Pa., 1829, | 10 00 |

III. MISSIONARY FUND.

Initiatory Subscriptions to constitute the following Societies Auxiliary.

| | |
|---|--------|
| Manche Association, Baton Rouge, | \$3 00 |
| Montgomery Square, Pa., S. S. | 3 00 |
| Knox County, Tenn., S. S. U. | 3 00 |
| New Hampshire Bap. S. S. U. | 3 00 |
| Versailles, Woodford Co., Ky., S. S. U. | 3 00 |
| New Jersey, Ohio, S. S. Union, | 3 00 |

Donations.

| | |
|--|---------|
| Contribution at S. S. Concert of Prayer in Wilmington, Del. | \$12 72 |
| Donation from Sunday-School Teachers, per A. M. | 2 00 |
| Collection at Philad. S. S. Concert of Prayer, of which 88 cents was received from Female S. S. of 1st Pres. Ch. | 15 42 |

IV. DONATIONS TO THE GENERAL FUND.

| | |
|---|--------|
| Nittanay Valley, Pa., Association, Mr. Smith, Treasurer, per Rev. R. Baird, | \$7 50 |
| Quisheacoquillas Valley, Pa., Association, Mr. Cooper, Treasurer, per R. Baird, | 9 50 |
| Lewistown, Pa., Association, A. Turning, Treasurer, per Rev. R. Baird, | 13 25 |
| Passengers in Stage, per Rev. R. Baird, | 2 50 |
| James Fassitt, in addition to \$280 before paid, | 100 00 |
| Winchester, Va., S. S. contribution, | 3 00 |

V. DONATIONS TO THE BUILDING.

| | |
|--|----------|
| Paul Beck, Jr. Vice Pres., in addition to \$330 before paid, | \$100 00 |
|--|----------|

VI. FROM AUXILIARY SOCIETIES,
And from Individuals in payment for Books.

| | |
|---------------------------|--------|
| Allentownship, Pa., S. S. | \$5 00 |
|---------------------------|--------|

| | |
|---------------------------------|---------|
| Alexandria, D. C., S. S. U. | \$54 84 |
| Athens S. S. | 13 97 |
| Burlington, N. J., S. S. | 4 30 |
| Bridgeton, N. J., Depository, | 2 21 |
| Brandywine Manufac. S. S. | 2 18 |
| Baton Rouge Manche Association, | 17 00 |
| Berlin, Pa., S. S. | 3 88 |
| Cumberland, Md. | 15 00 |
| Columbus, Ohio, S. S. U. | 50 00 |
| Carpenter's Bridge, N. J. S. S. | 6 14 |
| Carlisle, Pa., S. S. | 5 35 |
| Cincinnati Depository, | 1150 00 |
| Chester, Pa., S. S. | 2 00 |
| Coshocton, Ohio, S. S. | 21 13 |
| Cape May, N. J. S. S. | 1 18 |
| Columbia, Pa., S. S. | 4 00 |
| Danville, Ky., per I. Huber, | 5 00 |
| Doylestown, Pa., S. S., No. 2, | 4 38 |
| Elkton, Ky., S. S. | 20 00 |
| Fairfield Co., Ohio, S. S. U. | 124 00 |
| Fayette Co., Ky., S. S. U. | 100 00 |
| Fork Union, Va., S. S. | 3 00 |
| Frankford, Pa., S. S. | 5 03 |
| Knox Co., Ohio, S. S. U. | 40 00 |
| Lower Merion, Pa., S. S. | 90 |
| Luzerne Co., Pa., S. S. U. | 20 00 |
| Lewistown, Pa., S. S. | 22 48 |
| “ per J. B. Robinson, | 40 00 |
| Massachusetts S. S. U. | 168 20 |
| Milton, Pa., S. S. | 36 00 |
| Montgomery Square, Pa. | 12 32 |
| Mount Holly, N. J., S. S. | 1 50 |
| Norriton S. S., Pa. | 1 64 |
| New York Depository, | 1500 00 |
| New Lisbon, Pa., S. S. | 5 00 |
| Neek, N. J., S. S. | 76 |
| Norristown, Pa., S. S. | 5 00 |
| Pottsgrove, Pa., S. S. | 2 07 |

Philadelphia.

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| St. Johns', Meth. Ch., S. S. | 10 43 |
| St. Thomas', Epia., S. S. | 14 34 |
| Second Pres. Ch. S. S. | 3 68 |
| St. John's Ch., Race street, | 6 79 |
| Second Baptist Ch. S. S. | 1 45 |
| Moyamensing and Passyunk, | 5 00 |
| First Pres. Female S. S. | 2 30 |
| Eleventh Pres. Ch. S. S. | 15 00 |
| Trinity Ch. Female S. S. | 19 04 |
| St. Andrew's Ch., Female S. S. | 10 61 |
| Ebenezer Ch. S. S. | 30 |
| House of Refuge, | 2 18 |
| Roanoke Bridge, Va., per J. W. Douglass, | 19 00 |
| Salem, N. J., Baptist S. S. | 12 35 |
| Selma, Alab., S. S. | 52 69 |
| Trenton, N. J., Male S. S. | 4 52 |
| Vincent, Pa., S. S. | 6 86 |
| Washington, D. C., per John Kennedy, | 104 64 |
| Wheeling Depository, | 17 55 |
| Williamsport, Pa., S. S. | 7 50 |
| Winchester, Va., per D. Gould, | 17 00 |
| York, Pa., per C. A. Morris, | 77 86 |
| Sales to individuals and schools, not particularised by the purchasers, in the city and elsewhere, | 423 42 |